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terprise. She afterwards went West and South and saw the workings of slavery, but meanwhile had some prison experiences as assistant matron at Sing Sing. One of her intimate personal friends was Margaret Fuller, of whom she gives some pleasant recollections. Another person of interest introduced to the reader is the wife of Joseph Smith, the Mormon prophet. This lady disclosed to her many of the earlier secrets of the Mormon delusion, and apparently had not the slightest respect for her husband's character.

## VII.

### MORAL PHILOSOPHY AND CHRISTIAN ETHICS.

DR. PEABODY has presented the public in these twelve lectures\* with an admirable digest of the fundamental principles of moral philosophy in relation to distinctly Christian ethics, and as concerned with human progress and the practical affairs of life. The reader must not expect to find an exhaustive treatise on the history and development of ethics as a science. The lectures were delivered to a class of divinity students at Harvard University from the Chair of Christian Morals, and are, therefore, as might be supposed, somewhat didactic in tone, and are imbued throughout with Christian ideas and sentiments. They are evidently the production of a scholarly mind, well read in the literature of this special class of knowledge. Moral philosophy is usually an attractive study with theological students, and has an influential bearing upon the work of the pulpit. These lectures, therefore, throw some light on the probable trend of pulpit-teaching in respect of morals and ethics for some time to come. They do not present many novel ideas—perhaps the ground has been too thoroughly traversed for that; and the main positions are those which have been taught in theological schools for at least half a century. But they are well put together, and the arguments are clear and favorable, and never prolix. If the excursions of the author into the realm of debatable philosophy are not long, nor too venturesome, they show enough of the enemy's territory to indicate the points of attack and defense.

The lectures start with a discussion on human freedom, which the author maintains as in fact furnishing the very foundation of moral science. Then follows "the ground of right," in which some of the modern theories are disposed of; for example, the will of God. This, if accepted, might be held to justify every form of imposture and fanaticism. Adam Smith's theory of sympathy and the views of right derived from mysticism are discussed. The author argues that the ground of right is fitness—which, we suppose, is another way of saying that right is based on eternal and abstract law, and the existence of a moral discernment in every rational being, by which this law can be applied to every conceivable act. Utilitarianism and expediency are shown to be very poor guides, and the subtle fallacy of Bentham's principle, "the greatest happiness of the greatest number," proved to be no rule for individual conduct, however it may be accepted as a political maxim. Expediency has a place in morals, but not as a fundamental rule, else we should all be liars. The argument for truthfulness is exceedingly well put.

Space does not permit our following the lecturer through the discussions on conscience, virtue, the Hebrew Scriptures, Christian ethics, and Moral Beauty, nor the brief exposition of hedonism and stoicism, and the influence of Christian ethics on Roman law, with which the volume ends. Dr. Peabody's main position is the existence in man, as man, of a special moral faculty, divinely bestowed, and not an evolution from physical conditions, and he argues that as this faculty is enlightened and guided by the precepts, spirit, and example of Christ, we reach toward the perfection of morality, both in theory and practice.

\* Moral Philosophy. A series of lectures. By Andrew P. Peabody, D. D., LL.D. Lee & Shepard.